

The PACIFIC CHURCHMAN



The Presiding Bishop and the Lenten Mite Boxes

(For legend see page 13)

CHURCH DIRECTORY

SAN FRANCISCO

All Saints' Church

1350 Waller Street, San Francisco

Rev. Dr. Paul Little, Rector

Sunday Services: Holy Communion, 8:00 a. m., and Church School, 9:30 a. m.; Morning Prayer and Sermon, 11:00 a. m.; Young People's Fellowship, 7:30 p. m.

Grace Cathedral

California and Jones Streets, San Francisco

The Rt. Rev. Edward L. Parsons, D.D., Bishop; the Very Rev. J. Wilmer Gresham, D.D., Dean Emeritus

Sunday Services: Holy Communion, 8:00 a. m. and 12:15 p. m. Choral Matins and Address, 10:00 a. m. Morning Prayer and Sermon, 11:00 a. m. Choral Evensong and Address, 4:00 o'clock.

Weekday Services: Holy Communion, Wednesdays at 10:30 a. m. Thursdays and Holy Days at 7:30. Service of Healing, Thursday evening at 8:00.

St. Francis Community Church

San Fernando Way and Ocean Ave., San Francisco

The Rev. Henry Purcell Veazie, M.A. (Oxon), Rector

Services: Holy Communion each Sunday, 8:00 a. m. (first Sunday in month also at 11:00 a. m.). Church School, 9:45 a. m.; Morning Service and Sermon at 11:00 a. m.; Young People's Fellowship, 6:30 p. m. Weekday services as announced.

St. James's Church

California Street between Eighth and Ninth Avenues, San Francisco

Rev. Harold S. Brewster, Rector

Services: Holy Communion, first Sunday in month, 11:00 a. m.; other Sundays, 8:00 a. m. Church School, 9:45 a. m. Morning Prayer and Sermon (except first Sunday), 11:00 a. m. Young People's Fellowship, 6:45 p. m. Evening Prayer, 8:00 p. m.

St. Luke's Church

Van Ness Avenue and Clay Street, San Francisco

Rev. W. W. Jennings, Rector

Sundays 8:00 a. m., Holy Communion; 11:00 a. m., Morning Prayer and Sermon.

Trinity Church

Bush and Gough Streets, San Francisco

Rev. Donald Brookman, D. D., Rector

Services: Sundays, 8:00 and 11:00 a. m. Church School, 9:30 a. m.

The PACIFIC CHURCHMAN

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St. Clement's Church
Russell and Claremont
Berkeley

Rev. J. Henry Thomas

Sunday Services: 7:30, 9:30 and 11 a. m.
Wednesday, 11 a. m.

God, being infinite, can never be fully comprehended by our minds; whatever thought of Him be there, His real nature must still transcend: There will yet be deep after deep beyond, within that Light ineffable; and what we see, compared to what we do not see, will be as the rain drop to the firmament.—Martineau.

CHURCH DIRECTORY

SAN FRANCISCO

St. Peter's Church By-the-Golden-Gate

Twenty-ninth Avenue near Clement Street, San Francisco

John Alfred Collins, Rector

Services: Holy Communion, 8:00 a. m. Church School, 9:30 a. m. Morning Prayer, 11:00 a. m. Young People's Fellowship, 7:00 p. m.

OAKLAND

St. Peter's Church

Broadway at Lawton Avenue, Oakland

Canon L. D. Gottschall, Rector; the Rev. Edgar F. Gee, Rector Emeritus; Mr. J. N. Brockmann, Director of Religious Education

Services: Sundays: 8:15 a. m., Holy Communion; 9:45 a. m., Church School and Bible Class; 11:00 a. m., Morning Prayer and Sermon. Choral Eucharist, 11:00 a. m., first Sunday of month. Wednesday, 7:45 p. m., Mission of Healing. Friday, 9:00 a. m., Holy Communion; 9:45 a. m., School of Prayer; 10:15 to 10:45 a. m., Broadcast, "The Healing Hour." (KRE.)

St. John's Church

Eighth and Grove Streets, Oakland

Canon L. D. Gottschall, Rector; Mr. J. N. Brockmann, Director of Religious Education

Services: Sundays, 8:45 a. m., Church School; 9:15 a. m., Choral Eucharist and Sermon.

ALAMEDA

Christ Church

Grand and Santa Clara Avenues, Alameda

Rev. Sumner Walters, Rector

Services: 7:30 a. m., 9:30 a. m. and 11:00 a. m.; 7:30 p. m. at Chapel (Sixth and Lincoln). Church School also at Ward Memorial Chapel, Fountain and Central.

PALO ALTO

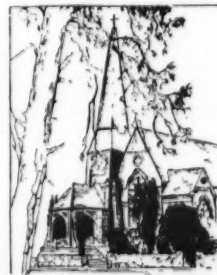
All Saints' Church

Waverly Street and Hamilton Avenue, Palo Alto

Rev. Oscar F. Green, Rector

Sunday Services: Holy Communion, 8:00 a. m. Morning Prayer and Sermon, 11:00 a. m. College Group, 6:00 p. m. Evening Prayer and Sermon, 7:45 p. m.

PACIFIC GROVE



Rev. Charles R. Greenleaf, Rector

Week-Ending on the Monterey Peninsula? visit

St. Mary's-By-the-Sea Pacific Grove

Services 8 and 11

Received March 18th

The PACIFIC CHURCHMAN

SAN FRANCISCO, MARCH, 1940

Maundy Thursday

"He took Bread; He took the Cup!"

How thankful we can be that Jesus did not take some rare confection, some expensive nectar from the East to use as the symbols for The Last Supper. No, He took simple, unleavened bread and ordinary sour wine—the plain food of plain people, the food and the drink of the humblest peasant's supper; and for these He gave thanks, and these He blessed, and to these He gave a significance far above the costliest treasure. Just as He Himself came to earth, not as a prince or potentate, but as the humble son of an obscure village carpenter; just as He chose simple fishermen and a tax-collector as disciples rather than the prominent, the educated, the "people who counted"; even so He chose both bread and wine for the Sacrament of His mystical Presence. He made of ordinary things, holy things; and showed that holy things can be the ordinary things about us. Would we have it otherwise? Could we have it otherwise? If the ordinary couldn't be holy, if the holy couldn't associate with the ordinary, then there would be a duality in the world. The common would remain forever common. The holy would have no opportunity to leaven the unholy. We would have to renounce Christ and admit that human nature cannot be changed—an admission which no true Christian can make. But Jesus has shown that the Eternal can strike down and into the temporal; that immortality can give life to mortality.

—Charles R. Greenleaf.

Easter Glory

"No cross, no crown" was a familiar saying fifty years ago among Christian people. One never hears it today. Perhaps it is because in our modern way of thinking we no longer picture to ourselves a future life in which the Saints wear crowns and sing hymns and, according to the old "pictures" seem to do nothing else. We cannot think of the future as being worth while unless it carries with it some very real "growth in love and service".

But the old phrase is a good phrase. It brings a very real truth to our minds and hearts. There is and can be no glory without struggle; none of the joy and radiance of achievement save by the hard path of work and sacrifice. Easter is only the glory which was won on Calvary. The deeply touching Collect for the Monday in Holy Week brings the two experiences, pain and struggle, joy and glory, together. "Almighty God whose most dear Son went not up to joy but first he suffered pain and entered not into glory before he was crucified." The cross and the crown; the pain and the joy; the ultimate suffering and the radiant glory,—they are linked together; they make life for him; they make it for us.

Sometimes because we speak of the Temptation, meaning the searching trial which came to Jesus in the desert after his baptism, we forget that his whole life was a temptation in the real meaning of that term. It was a testing, a trial, a struggle. He had to meet the distrust of his family, the antagonism of the religious leaders of the people, the blindness of his followers and even of his nearest friends. In the end they deserted him when he needed them most. He had to meet the powers of this world arrayed against him, bringing him to trial, to torture, to ridicule (that hurts a little soul). He had to meet them, knowing that out of the thousands who at one time or another had acclaimed him, only a few loving hearts still were

loyal and none was left to help him. It was a lonely way, this way of sorrows. It was a lonely end, this three hours of suffering (death is always lonely!).

But he held on and won the victory. The cross was the victory. Supreme love, supreme sacrifice, supreme goodness, the beauty of the balanced life, the truth of the life in God and of God, these won on Calvary. And because they won, because there was the Cross, this throne of the unconquered life, there was inevitably the Crown and the glory of Easter.

The point we have to see clearly is that the crown, the glory, is not something just given by God. It is wrapped up in the struggle. It is the victory. It does not come and cannot come without the cross.

And that, oh sad and hard truth, and that is nonetheless the truth for us. No cross, no crown! There is no glory unless there is victory. There is no radiance of achievement unless there is fight and struggle. The crown is no empty honor which God gives us because we profess faith in Christ. It is the radiant glory which shines from the hearts of those who have won in the long hard fight of life. It is the joyous word, the cheering song from the lips of those who have come through great tribulation. It is a daily crown for those who day by day carry the cross, the burden of love and service, and righteousness and truth. When we have made Calvary our own, Easter is ours though we know it not.—Edward L. Parsons.

"He That Hath Ears to Hear"

The January issue of *Fortune* contains a very significant article concerning the present status of religion in the United States. Its contention is that "the failure of the Church to teach absolute spiritual values will undermine Christian civilization." The American system is basically founded on the Christian way of life. Our country could never have risen to its present place of prominence in the world without belief in spiritual absolutes. Furthermore, America cannot continue as a great power unless it reclaims the basic Christian spiritual principles which have been lost.

The article does not, however, stop with a statement of present conditions and dangers. It goes on to state reasons for the spiritual decline. The sin of it all is laid pretty much at the doorsteps of the clergy. The clergy are condemned as persons too eager to hear the passing voice of this earth, and not ready enough to hear "a voice coming from something not ourselves." The author ends by saying that it is the task of the clergy to hear the spiritual voice, and to tell what the voice says.

Those of us who are of the cloth need to recognize there is much truth in this. We need to repent that so often we give people what they want instead of what God wants us to give. Yet there is no want of the spiritual message. There have always been men who listened to God, and spoke forth with power.

It is not fair for the layman to shift all the sin onto the shoulders of the clergy. The people in the pews have the responsibility of doing some listening, too. The laity must listen to God. They must listen to their spiritual leaders, also. No small part of our present troubles spring from the deafness of the clergy. Clergy and laity alike need to hear the warning, "He that hath ears to hear, let him hear."

—Harold E. Hallett.

THE CHURCH AND WAR

The following extracts are taken from the convention address of Bishop Parsons:

We do not want the strength that comes from Church unity so that we can as a Church give directions to statesmen and educators and social workers, so that we can adroitly shift in international relations in accordance with the temporal interests of the Church. We want Church unity fundamentally because a divided Christianity is just so far an imperfect witness to Christ. We want it, as much as we can have it at this moment so that we can bring into this troubled world more and more of the spirit of brotherhood, the goodwill which alone can make a sound social order, the power of God through those who live with Him, the spirit of Christ through those who count him Master. The Christian people of the world are, I believe, recognizing that as never before. The outbreak of war in Europe has brought to light the singular, the almost miraculous progress which has come during the past generation to faith in the unifying power of Christianity. The whole attitude of the Churches towards war has changed. Not only are there great pacifist groups, articulate, convinced, militant, which refuse to have any commerce with war at all; but certainly among enlightened Christian leaders almost everywhere one finds utter repudiation of the possibility of war as a crusade. The Christian conscience is horrified at the blessing of the bombs that destroyed Guernica or brought woe to the women and children of Barcelona. Christian common sense has come to see clearly that just in itself war does not do the things we have often confidently hoped for. Twenty-five years ago we were most of us pretty well convinced that we were fighting a just war; and many Christian people and many clergy went far beyond that. They counted the war a crusade. They had a rather naive faith that out of war somehow naturally would flow the righteousness, the justice, the unselfishness, the desire for a common world brotherhood which alone could make the League of Nations able from the start to achieve its purpose.

But nevertheless there *was* a moral issue in that war, and there *was* a greater moral issue in the peace. We must never forget when we hear the somewhat shallow but usually raucous condemnations of Woodrow Wilson and the international bankers and the munitions makers and the clever British propaganda which got us into the war that the picture of Uncle Sam as an innocent and altogether goodhearted soul, cheated by international sharpers is rank nonsense. Our leaders knew what we were about and our real leaders never intended to help win the war and then walk out on the peace. It ill becomes a nation which refused to take part in the working out of a stable international order to condemn wholesale the nations upon whom fell the burden. "Let him that is without sin among you cast the first stone."

Nor is it right for Christian people, whatever their attitude towards war may be, to

close their eyes to the moral issues which are involved in every great human struggle. The attitude of so many intelligent and earnest Christian people about the present European conflict is precisely like that of the people who see nothing in the present industrial situation save the struggles of rival unions and the unholy ambitions of unscrupulous leaders. The present labor troubles are local expressions of a worldwide movement of the underprivileged towards that share in the common life of humanity which belongs to them as children of God. In the present conflicts there is wrong on both sides; but the upward movement is, to the Christian, part of the purpose of God, and the intelligent and conscientious Christian has no right to say "It is all a dreadful mess, a clash of selfishnesses; I'll have nothing to do with it."

Now the same thing is true of the war. Rival self-interests are involved if you like; but equally are moral issues involved. An absolute pacifist may take the ground that the Finns should have permitted Russia to take what it wanted, that it is unchristian and wicked for Finland to resist. But even an absolute pacifist must, as a recent statement by a number of Christian leaders has pointed out, recognize that there is a moral issue. The moral standing of Finland before God and men is surely more secure than that of Russia.

Now I am not attempting in this address to discuss the highly difficult problem of the relation of the Christian to war. No Christian can defend it as an instrument of national policy. No Christian can do anything but abhor it and try to eliminate it from human life. But as yet there is no agreement among Christians as to the position which a Christian should take if his country is involved in war. Conscientious Christians hold positions all the way from that of absolute pacifism to that which accepts the action of the state as determinative and is ready to support the nation under any circumstances. Neither extreme position is right in my judgment. But my purpose is not to defend any position in regard to war itself. It is to emphasize the truth that in most wars of any consequence in human history moral issues are involved. They were when the Greeks fought the Persians at Marathon and Salamis. They were when the Maccabees raised the standard of revolt against the Syrian King. They were when the Barons armed themselves and brought John to his knees at Runnymede. In our own Revolution and our own Civil War there were moral issues.

The business of all of us as Christians is to try to untangle the issues, to separate the ephemeral and unimportant from the underlying causes, to repudiate once and for all the notion that there are any important issues in human history which are not moral. We clergy are poor successors of Amos and Isaiah, of Micah and Jeremiah, but our business is the same as theirs, to try to read the hand of the Lord in history and interpret it to our people.

And as we work and pray and think about it all, we shall, I believe, see clearly that

the supreme moral issue for the world today is the kind of peace which is to come after the war. And one of the supreme moral issues for America is the part she is to take in it. We often hear Franklin (was it he?) quoted "There never was a good war nor a bad peace", words altogether untrue. But it is true that the most essential fact in any war is the peace made after it. It is our business as Christians to do everything we can to bring our country, our much loved fatherland, out from the fog of disillusionment, on to the acceptance of a very real responsibility for the international order. The chaos of the world ought not to sadden us too much. It is very dreadful; but it is only at this moment a particularly dreadful expression of what has always been present in human life. It is to us not a cause for melancholy, for despair; but a summons to get to work. This sin and selfishness, this brutality and lust and greed,—why, that is the reason that Christ died. This "darkling plain" on which "ignorant armies clash by night",—why, that ignorance is precisely the thing which God who is eternal light is dispelling through Christ.

Now all this about the war is only to throw into clearer relief what it seems to me is one of the chief functions of the Church at this particular point in its relation to the world. I have already phrased it as the unifying power of the Church in the midst of a war-torn divided world. The great ecumenical conferences of the past twenty years have made an indelible impression upon Christian thinking. Today from every land comes the message "We must not forget our unity in Christ." Chinese and Japanese pray together and for one another. English Churchmen pray for Germans and Germany. Leaders in the national Churches of the Orthodox East hope and pray that a new vision may come of the unity of those peoples in Christ—a unity which may curb the excessive nationalism of their peoples. The phrase *una sancta*, the one Holy Church, is on men's lips and in their hearts. It is sad that the great Roman Church excludes itself from these gatherings of Christians and their common aspirations. But within its own range it too transcends the boundaries of nations and recognizes unity in Christ.

As one contemplates these infinitely varied groups of Christians, praying together, remembering their unity in Christ, looking forward to the day when these spiritual links have found expression in the visible Unity of the Body of Christ, one cannot escape the realization of the immensity of the task which lies before the Church. It is in this spiritual unity which we are developing that the certainty of the future lies. There will come a time when Christian people will simply refuse to permit division to continue. Spiritual unity must inevitably, if it is real, clothe itself in bodily unity. If men love each other enough to pray together, the time will soon come when they will be united in such fashion as to reveal to the world the common Lordship of Christ.

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PROGRESS IN THE DIOCESE

The following extracts are taken from the convention address of Bishop Block:

There are many things in the record of the past year of which we can be proud and for which we are profoundly grateful. First among these is our contribution to the National Council. We sent to New York in 1939 \$17,400. In 1938 the allocation to the Council from the total receipts derived from the pledges of the parishes and missions for the Church's Program was \$10,600. This, together with \$2800 secured by Bishop Parsons from private contributors, made up our pledge of \$13,400. The sum of \$17,400 represents an increase of almost 70 per cent over our allocation to New York for the previous year. This grand showing was made possible by our response to the Missionary Shortage Fund, which totaled \$4,400, enabling us to add \$1,000 to the \$13,000 of the previous year's pledge, which we promised as a venture of faith, and \$3,400 additional. Special commendation belongs to St. Paul's Church, Oakland, whose treasurer made the original suggestion of seeking one dollar from each communicant, a method which the National Church used successfully in overcoming a deficit of \$300,000.

The next item that evokes our gratitude is the amazing and comforting fact that although our 1939 pledges to the Church's Program amounted to \$32,165.50, we collected \$32,350.49, which is 100.66 per cent. This was due to the fact that some parishes overpaid their pledges. Only one unit failed to contribute its full quota by the sum of \$27.75, else we should have reached the goal of perfection,—never before attained in the Diocese so far as I can find any record—and not often in any Diocese.

The Principle of Devolution in Diocesan Aid

The Council has adopted what I feel to be a necessary and constructive policy with regard to the vexed question of Diocesan financial aid to Missions and other enterprises from which we can legitimately expect growing self-support. Help will be given hereafter only where a Mission, for instance, is giving sacrificially to its own maintenance and that of the whole Church, where the need for outside aid is clear, and where there is a legitimate expectation of growth in sufficient numbers to justify the allocation in question. Sums so designated will be subject to the principle of devolution. A third to a fifth will be deducted annually so that in a definite period, from three to five years, the work will be self-supporting. In the major number of instances, the three-year period ought to be long enough to achieve the end desired. Some missions will, with consecrated and aggressive leadership, relieve the Diocese of aid within a shorter period than the minimum here outlined.

To continue help when there is no satisfactory and corresponding growth only pauperizes the recipients and may even be a misappropriation of trust funds. The larger contributors to the Working Fund can hardly be expected to increase their gifts unless they are confident that sums so pledged are used wisely and profitably.

There is every room for sentiment in the Church. It is the very heart of the Christian Fellowship. But there is no place for sentimentality which is the precipitation of a noble virtue and an encouragement to ineptitude, inertia, and a corporate inferiority complex. The Parable of the Talents in this connection is luminous, "Unto him that hath shall be given, and from him that hath not, shall be taken even that which he hath."

The children of this world need not always be wiser than the children of light. An ever-increasing investment of our people is predicated upon efficient service to the community made possible by justifiable aid for such period only as is necessary to achieve self-support. Even our racial work among the Orientals which would seem to be an exception cannot helpfully be immune from the principle of devolution, but it must be applied more tenderly than the percentages I have indicated.

I am well aware that the institution of such a method lays us open to the charge of being cold or hard or concerned only with financial results. Personally, I should resent this imputation. Behind figures I see often the sacrificial devotion of the contributor; and behind the budget I see "personalities". You cannot equate their service with the amounts that release Christ-inspired lives. The Episcopal Church, when true to its ethos, has won and can win the affection, allegiance and support of the thousands of wayfarers who in this blessed and favored land are seeking the durable satisfactions of life in week-end nature worship. Life will not spare them. Insecurity and fear and discouragement and inferiority and sickness and the death of loved ones, cannot be overcome and transmuted into the higher values on the golf course or in a motor car hurrying to the mountains or the seashore. To meet such pressures heroically one needs the inner resources that only true religion and sincere worship can achieve. The burden rests upon us to show the winsomeness and the victory of the Christian way. Only thus can soul hunger be satisfied and spiritual thirst be assuaged.

Allocations to Missions

The Council has adopted a new procedure with regard to its allocations to missions. Beginning with February, 1940, the Diocesan Treasurer will pay monthly, designated allocations direct to the Treasurers of the Missions in a lump sum, so that payments of salaries, pension premiums, etc., heretofore dispersed by the Treasurer's office, will be paid by the local Mission Treasurer. This will take an enormous amount of bookkeeping out of the Diocesan office, now heavily burdened with studies of trust funds, indebtedness and a host of similar matters, as well as the institution of modern and efficient methods of business administration in the missions of the Diocese. Our anxiety will naturally revolve around the prompt payment of pension and insurance premiums. A blank providing that information, and to be sent in by each Treasurer, will be prepared. Vicars will hereafter look to the Mission Treasurer

for the payment of their full stipends, as well as seeing that the pension premium is paid promptly. This innovation will add dignity to the office of the local treasurers, and enable the mission to disburse its full budget of maintenance.

The Bishop's Discretionary Fund

I wish formally to record my gratitude to those parishes and missions that have released the loose plate offering on the occasions of my visitations for Confirmation, for the use of the Bishop's Discretionary Fund. Every resident pastor knows what a deprivation it is or would be to him to lose the use of the Communion Alms for those intimate parochial needs for which normally no sums are specifically set apart in the parish budget. Nothing occasions a deeper sense of gratitude than the little courtesies and the thoughtful kindnesses expressed in the privileges extended by such a fund.

The Bishop's family and personal parish in the Diocese is fairly impressive as it includes more particularly the families of the clergy among whom emergencies constantly arise. Many of our men are living on stipends inadequate to meet extraordinary expenses; some could not avail themselves of attendance at Conferences for intellectual and spiritual refreshment except for outside help. Various diocesan opportunities would be lost if there were not a small fund somewhere which the Bishop can use at his discretion to provide the travel expense, to and from our Diocese, of some nationally known leader from whom we can all draw inspiration and help.

The Assessment of the Episcopal and Convention Fund

A great deal of confusion seems to exist in the minds of clergy and vestrymen regarding the method used in arriving at the amount set for parochial and mission Episcopal and Convention Fund assessments. In general, these are the steps taken by the Finance Committee:

First, the Budget is drawn up to find out what amount must be raised by assessment. Second, the average current expenses of each parish and mission over a three-year period is figured mathematically from the annual parochial reports covering the last three years. Third, the figure thus noted places the parish or mission in a definite classification and is subject to a fixed procedure as prescribed by the Canons—see Section 556-D of the Manual. Fourth, Missions falling into class one—that is, those whose average annual expenses are under \$1,000—are assessed in such special sums as the Finance Committee deems just. The others' assessment is computed according to the per cent of the classification. Five, the results thus obtained are totalled to determine whether the sum of the arbitrary assessments and the computed amounts equal the budget figure. This is known as the "Trial Assessment." Six, the deficiency or excess is then pro-rated among classes two to seven, that is, those whose average general expenses are over \$1,000 to those over \$7,000, to level up the assessment with the budget figure.

At the present time the arrangement is definitely prejudicial to those whose assessment is not adjusted. Of the seventy-seven

parishes and missions, thirty-five now claim an adjusted assessment. This is due to special pleading or to the fact that the contributions or allocations of the Diocese to the support of its missions has not hitherto been computed in the amount of operating expenses.

It would seem a much fairer method to lay the minimum six per cent assessment against all missions whose average operating expenses are from 0 to \$1,500, thus eliminating the class designated "under \$1,000," and, if necessary, permit the Finance Committee, for weighty cause, to adjust this classification downward if the mission frankly should not be expected to carry the burden mathematically arrived at.

Having had a fairly large experience in surveys of diocesan budgets, I can recall none in which the number of adjusted assessments even approaches our staggering total of approximately 50 per cent. The sum of \$16,768 out of a total of \$18,275 comes from 38 parishes and missions, \$1,507 from 33 parishes and missions.

Finally, there is the question of unpaid or partly paid assessments. Certainly our percentage of collection on assessments is high. But this year \$276 represents assessments which have been specifically repudiated. A second injustice necessarily follows such amount of non-payment. That sum must be added to the burden which parishes are now carrying *who are paying their assessments*. It is quite true that non-payment of assessment deprives a parish or mission of its voting privilege in the Diocesan Convention. Often this penalty is remitted by an indulgent Convention. The more serious aspect of the situation is this: the parish or mission which repudiates its assessment apparently abandons the Episcopal system of government and becomes Congregational; for it declares unconsciously thereby that it does not value or need Episcopal supervision and ministration or any of those items included in the Episcopal and Convention Fund Budget.

I feel confident that the rank and file of our people, where such repudiation obtains, will be unwilling to have it continue, now that the facts are presented to them.

Closing Words

I would have wished that my address might have dealt with matters of more ecumenical import. It has been concerned largely with figures and budgets. I am not prepared to admit these matters are unspiritual. To feel so is a defense mechanism against legitimate obligation. Our Lord set the standard for use when he declared: "Where your treasure is, there will your heart be also."

I have dedicated myself to as efficient and forward looking conduct of the Church's business as is humanly possible. I do not believe it to be "spiritual" to be ashamed or afraid of the promotion of the Gospel. We have not asked too much of our people, but too little. When a real challenge is offered, they startle us with their generosity. I have preached in season and out of season that ours is a race between the acceptance of Christ and His way of living, and apparently inevitable chaos. What is happening in Europe reveals that such a statement is utterly realistic. We need a spiritual cru-

sade in every parish and mission of the land. We need the "rectifying influences of the sanctuary". "Man's extremity is God's opportunity". In prayerful earnestness and in sure confidence in the leadership of the ever-present Christ we summon you to "Launch out into the deep." The Grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all evermore.

Fifth Annual Convention of the House of Young Churchmen

By DORA LEE

Secretary, House of Young Churchmen

The fifth annual convention of the House of Young Churchmen was officially opened with words of greeting by the Rev. J. Henry Thomas of St. Clement's Church, Berkeley, California, where the Convention was held on February 24 and 25, 1940. At roll call it was found that 35 parishes and missions of the diocese were represented, and at dinner that evening there were 204 delegates and visitors present, the largest number we have ever had.

The afternoon was taken up with the regular routine of a business meeting with President Wilfred Hodgkin presiding. The minutes were read by Secretary Edna Lucy and approved of, and Jack Rands made his treasurer's report. Project reports were made by Ruth Schwab of San Francisco on the House of Young Churchmen's work in the City Missions, to which she was representing the H.Y.C.; an addition to her report was made by the Rev. Dr. Hodgkin; Edna Lucy gave a report on the church unity conferences held between the Presbyterians and Episcopalians; Peter Boes spoke on the Amsterdam Conference; Rev. P. M. Casady, reelected dean of the summer conference, spoke about the conference to be held at Lake Tahoe and showed colored movies of the conference grounds. For the theme of the Convention, "California's Migrant Problem", there were two speakers—Orin Casmore spoke on the statistical side of the problem and Miss Meadows spoke on the work done for the migrants by the Council of Women for Home Missions—after which there were questions and discussions on the subject. The meeting was then adjourned for group meetings, namely the Junior Daughters of the King, Girls' Friendly Society, Acolytes and St. Vincent's Guild, and Young People's mixed groups which were led by Mrs. Edmund Roth, Mrs. Victor Johnson, Rev. F. H. Avery, Miss Frances M. Young, and Rev. John P. Craine, respectively.

The highlight at dinner was a speech by Bishop Block, who gave us some very good advice and suggestions. Rev. F. H. Avery acted as toastmaster, and a very good one he was, too. Then came the nomination of officers for the fiscal year 1940-1941. These were chosen from the twelve newly-elected council members who are as follows:

Oakland Convocation—Rod Harkness, St. Paul's, Oakland; Ronald Collins, Trinity, Oakland; Bob Darwall, St. Clement's, Berkeley; Ann Alger, St. Alban's, Albany.

San Francisco Convocation—Joe Younger, Church of Our Saviour, Mill Valley; Ruth Schwab, Good Samaritan, San Francisco; Dora Lee, True Sunshine, San Francisco; Arthur Powell, Grace Cathedral, San Francisco.

San Jose—Bill George, St. Paul's, Burlingame; Len Maynard, Church of St. Matthew, San Mateo; Irene Beaudikofer, Trinity, San Jose; Terry Denley, Church of St. Matthew, San Mateo.

The candidates were Bill George and Bob Darwall for president, Irene Beaudikofer and Ann Alger for vice president, and Dora Lee for secretary. After dinner recreation was led in the play room by Lawton Harris. The day ended with a Preparation Service at 9:30 in which the Rev. Henry Shires took charge.

Sunday morning began with Holy Communion at 7:30 with the Rev. J. Henry Thomas and Rev. Henry Shires officiating. The business meeting was resumed after breakfast. The election of officers was held and the results were as follows: Bob Darwall, president; Ann Alger, vice president, and Dora Lee, secretary. The different convocational reports were made by Dave Thayer for the San Francisco Convocation, Rod Harkness for the Oakland Convocation, and Bill George for the San Jose Convocation. The report of the activities of the House of Young Churchmen for the year 1939-1940 was given by Wilfred Hodgkin. At 10:25 a. m. we adjourned the meeting to attend the Sunday morning service, in which the Rev. J. Henry Thomas preached a most inspiring sermon. The service was closed with the installation of officers.

At lunch time there were a few announcements and a summary of the Convention made by the Rev. John P. Craine, chief adviser of the House of Young Churchmen. The end came all too soon. We sang "Auld Lang Syne" and said our farewell with new inspirations and bright hopes for the new year.

We, the members of the House of Young Churchmen, want to take this opportunity to express our sincere appreciation to the people of St. Clement's for their facilities, hospitality, and everything that they have done toward making our Convention a great success.

Easter Monday Service at Cypress Lawn

The usual Easter Monday service will be held at Cypress Lawn Cemetery on March 25 at 11 a. m., with Holy Communion and address.

Relief for War Victims

Constant and urgent appeals are being received for financial assistance for the victims of war aggressions in Poland, China and Finland. *The PACIFIC CHURCHMAN* will gladly forward to the proper Relief Committee, any contributions which its readers may desire to make. Address: 1055 Taylor Street, San Francisco.

AROUND THE DIOCESE

Bishop Block's Schedule

March

- 3—Trinity, Hayward, a. m.
St. James, Centerville, afternoon.
- Incarnation, San Francisco, p. m.
- 6—St. Paul's, Walnut Creek, p. m.
- 10—Trinity, San Jose, a. m.
True Sunshine, San Francisco, p. m.
- 15—St. Alban's, Brentwood, p. m.
- 17—All Saints, Palo Alto, a. m.
Good Samaritan, S. F., p. m.
- 22—Good Friday, St. Mark's, Berkeley.
- 24—Easter, St. Columba, Inverness.
- 31—St. Paul's, San Rafael, a. m.

Noon-Day Lenten Services

Noon-day Lenten Services are being held in the Merchants Exchange Building from 12:25 to 12:55. The date and list of speakers are as follows:

Wednesday, March 13, Colonel Roy Gilks of the Salvation Army.

Holy Week—Monday, March 18, Rev. Hugh Donohoe, D.D., Professor, Social Ethics, St. Patrick's Seminary, Menlo Park, Calif.; Tuesday, March 19, Rev. E. A. Van Nuys, D.D., Calvary Presbyterian Church, San Francisco; Wednesday, March 20, Rev. Donald Brookman, D.D., Trinity Episcopal Church; Maundy Thursday, March 21, Rev. George S. Rentz, Chaplain U. S. Navy; Good Friday, March 22, Rev. Walter Morritt, D.D. world traveler and lecturer.

The service on Good Friday will be for one hour from 12:25 to 1:25.

Woman's Auxiliary Calendar

April 8—At St. Paul's, Burlingame; 12 noon, box lunch; program, Ruth Comfort Mitchell, speaker.

Trinity Church, Menlo Park

Grasping the significance to the Church of the constantly increasing population of Menlo Park and vicinity, the rector and vestry have employed Deaconess Helen Hill to assist the rector, the Reverend Charles E. Fritz, in the expansion program of Trinity Parish. Deaconess Hill assumed her new duties on February 1.

On Sunday afternoon, February 4, Trinity Parish held a reception of welcome to Deaconess Hill in the rectory.

The Altar Guild has just presented the Church with a beautiful new dossal and font hanging. The hangings, made in Italy, have an all-over pattern of grape vines and grapes done by hand-blocking with non-tarnishing paint on virgin-blue silk.

Increases in salaries ought to be real news in these days and Trinity Church is happy to announce that it is able to increase the salaries of its rector, organist and choir director.

Religious Drama at Church of Advent

Following the early tradition of the English drama when it was used to emphasize the teachings of the Church and to give a meaningful background to the ceremonies of the Christian Year, the Church of the Advent will present, as part of its Holy Week program, "The Upper Room", a play in which the late Robert Hugh Benson has depicted the immediate impact of Christ's Passion on friends and disciples who, themselves, played important parts in the great drama of Good Friday. The play will be performed on Palm Sunday, March 17, at 8 p. m., in the Church of the Advent Parish Hall, 261 Fell Street, San Francisco.

Girls' Friendly Society News

The Annual Council meeting of the GFS was held at Christ Church Mission, Japanese, San Francisco, on Saturday, March 9.

Corporate Communion was celebrated, with the vicar, the Rev. Joseph Tsukamoto, officiating. Elections were held and reports read at the 1 p. m. business meeting. After the business meeting, the Council adjourned to attend the Doll Festival, given by the GFS of the Mission.

During the Doll Festival, a demonstration was made of the ceremonial dressing of a Japanese maiden and the robing of a bride. This part of the entertainment was especially interesting to the GFS girls who are sensitive to the bridal atmosphere of Spring. Several of our branches are anticipating weddings of members within the next month or so. Tea and rice cakes were served by the Japanese GFS.

St. Clement's, Berkeley

On Ash Wednesday the address of the rector, Rev. J. Henry Thomas, was built around the foundation of "What We Believe, and Why?" which theme will be carried through all the Wednesday services during Lent.

The first Wednesday in February, the Woman's Service League of St. Clements entertained the newly organized Junior League at luncheon in the Parish House, after which notes on the Diocesan Convention were given by Mrs. Fowler Mallett, Mrs. Standish Hall and Mrs. L. C. Lance. Then Mrs. Ella Laurie Jacobus gave an address on "Historic Tea Services", illustrated by "Antiques" in silver and china.

Sunday, February 11, it was an innovation to have a choir of 18 male voices at the morning service and a fitting accompaniment for the annual attendance of Troop 9 of the Boy Scouts and a troop of Sea Scouts, both of which have their activities in a large room specially built

for them in the Parish House. At the same service George Cunningham, Weston Volberg, Howard Hickman and Ted Judson, who have served a term as probationers, were received into full membership as altar boys, and given their medals.

Monday evening following, the annual "Father and Son" dinner took place in the Parish House.

"Through Tragedy to Triumph" is the general theme of the ladies Lenten conference and discussion group which meets every Thursday afternoon. Among the leaders are Mrs. George Batte, Dean Springer of St. Margaret's House, Mrs. R. K. Vickery and Mrs. L. C. Lance.

A Lenten Bible Class in connection with St. Clements is being held every Tuesday evening in the private apartment of Mrs. James Gee at Hotel Claremont.

St. Paul's, Oakland

Believing that prayer for world peace and a stronger sense of fellowship in the universal Church are two outstanding needs today, St. Paul's Church, Oakland, has an extensive Lenten program of week-day services, classes and meetings.

Week-day services are held at 8 a. m. on Tuesday, Thursday and Saturday, and at 10 a. m. on Monday, Wednesday and Friday. Wednesday's service is followed by the rector's class for women, meeting in the Parish House. Evening meetings, for an open discussion of religion and closing with an informal service, are held in homes in Oakland and Piedmont.

An organized visitation to parishioners' homes is carried out under the direction of the assistant rector, the Rev. Walter Williams. Week-day classes for boys and girls after public school hours have been organized by Miss Emily Hope McCoy, educational advisor.

News from Paso Robles

During the Lenten Season the members of St. James Guild are meeting with the members of the Plymouth Circle of the Congregational Church for the purpose of Mission study. It will be through such things as this that there will come a better bond of understanding between church groups which will lead ultimately to a Kingdom of God.

Editorial Note

Messages have been received, taking exception to the statements in some of the editorials in *The Pacific Churchman*. The editorials in *The Pacific Churchman* express only the position of the writers and are not the expression of *The Pacific Churchman* or the Diocese. No attempt to censor the editorials can be made. However, in the future, all editorials will be signed by those responsible for such editorials.

WANTED

A PIANO, preferably a scroll one, is still needed by the Student Worker at Stanford, the Rev. Mr. Davidson. If you have, or know of, an instrument that is in storage or unused, please communicate with Mr. Davidson, 934 Bryant Street, Palo Alto.

THE CONVENTION WEEK

The Ninetieth Convention

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House of Churchwomen Convention

By GRACE F. COLES

The thirty-fifth convention of the House of Churchwomen of the Diocese of California was called to order at the Fairmont Hotel, Tuesday, January 30, at 11:30 a. m., with the president Mrs. George Batte, in the chair. Following the opening prayers and roll call, Miss Harriet Bakewell reported for the nominating committee that Mrs. Batte was eligible for re-election as president and was the choice of the committee. She was unanimously elected.

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dent, Mrs. Lloyd Jones; vice-president for San Jose Convocation, Mrs. R. H. Tucker; Supply Department secretary, Miss Ruth Griffin. The 1940 delegates and alternates to the Triennial were elected, likewise to the Synod. The new United Thank Offering Custodian for the Diocese was introduced, Mrs. Evans Hammond of Berkeley. Mrs. Gilbert Prince of Oakland presented a form of service for installation of parish officers. She may be consulted about this. Mrs. Jones announced three new auxiliaries, formerly parish guilds, at Walnut Creek, Hayward and St. Francis, San Francisco.

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The racial work reports from members of the San Francisco and Oakland Chinese missions, the Japanese Christ Church, St. Cyprian's and St. Augustine's colored congregations were a high spot of the program. Their varied activities and their own interest in the Church's program as a whole have been outstanding. All have responded to the encouragement of Bishop Block. A new building for True Sunshine mission in Oakland is an absolute necessity.

Christian education in the Diocese brought forth an interesting "panel" led by Miss Frances Young. Four speakers convinced us that this phase of our church life must include all of us. Miss Margaret Williams, our representative among Episcopal college students, challenged us with some very definite objectives. Student work includes: worship for students, books, fellowship, service and counselling. \$1,395 is all that our Diocese spends on this vital work, surrounded as we are by colleges. Shouldn't we remind our men about this? The women can help by sending Miss Williams kitchen utensils, jams and jellies, the loan of an upright piano for Palo Alto, by sending students church papers, by requesting the rectors to write college students away from home, and finally, by becoming a member of the Church Society for College Work. Mrs. N. A. DeStephano outlined the splendid education program of the G.F.S. and recommended their magazine for Church School teachers and leaders of young people. The Woman's Auxiliary has an education program under way called the "Six Little Projects", not for women alone. The National Council has assigned them to the Diocese of California as a whole and it is important that we see that the clergy and laymen work together with us in this mission study. Rev. Sumner Walters, Mrs. B. F. Nourse, Mrs. Reginald Clappett and Mrs. J. W. Williams will be sending on information. Summing up the educational discussion, Miss Ruth Griffin, the Auxiliary Supply Secretary, came with a message about our boxes for this year which go to the Philippines. She brought home the fact that this is our concrete

way of giving evidence of our real interest, and reminded us that it is a worthwhile plan to see that the whole parish, rector, vestry, men's groups, church groups, etc., is informed about the field to which our offering is to go.

Closing the first day of the convention came Bishop Block's charge to the women, once again a deeply stirring missionary challenge.

At the Wednesday session following the devotions, an additional roll call showed an attendance of representatives from 62 parishes and missions, three deaconesses and two charter members. Motion carried to send our regrets on account of her absence to Mrs. Wilmer Gresham, one of our charter members.

Then followed a Christian Social relations forum, headed by Miss Harriet Bakewell. This was an interesting report of the working out of a vision of the year before when this new department was created to unify and enlarge the social service work previously done by the Woman's Auxiliary, the House of Churchwomen committees, by us as individuals and not specifically as Episcopalians, and to study community problems. Miss Bailey reported first with an impressive list of our own Diocesan institutions, too numerous to list. Mrs. Harry Edsell reported that the Children's Aid Committee, of many years standing, is now a part of this new committee. Then came two enthusiastic reports about the splendid training classes for workers being conducted at the present time in San Francisco and Oakland by qualified leaders.

At this point came a surprise. The Convention of the Diocese, meeting in Grace Cathedral, sent a delegate with a motion they had passed "That the House of Churchwomen be given recognition as a constituent part of the legislation of Convention". The president appointed the following committee to draft our proposed reply to this important step: Mrs. Norman Livermore, Miss Bakewell and Mrs. L. C. Lance.

Bishop Parsons brought us his affectionate greetings, and commented on the resolution of the Convention regarding the vote of the women. Another resolution was hurriedly voted upon, negatively. That was to allow the parish branches of the W. A. to discuss during 1940 the present two-day convention plan, new this year. The sole reason for the "no" vote seemed to be that the program this year had been satisfactory in every way and should be continued.

A fitting climax to two days crammed full of information and inspiration was the presentation of a new United Thank Offering play written by Miss Virginia Block and directed by Mrs. Henry Veazie and the announcement that we would meet together for our Quiet Day and Spring Presentation of the U. T. O. on March 14.

Pre-Convention Dinner

Station CPO bidding farewell to the Church's Diocesan Family. Those who were unable to attend the dinner missed a night of laughter and fun. Bishop Parsons opened the program introducing the toastmaster, Father Otis, who was so amusing and entertaining it would take

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Write J. R. Whiting, Jr., Secretary, Rosi, Marin County, Calif.

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The afternoon session was opened with an address on "Christian Worship" by Dean Springer, who represented the Diocesan Altar Guild as well as St. Margaret's House. This was followed most appropriately by the subject "Music in Worship", which the Rev. Walter Williams brought to us most interestingly. Representatives from each Diocesan branch of the women's work made their annual reports, showing growth and progress.

The racial work reports from members of the San Francisco and Oakland Chinese missions, the Japanese Christ Church, St. Cyprian's and St. Augustine's colored congregations were a high spot of the program. Their varied activities and their own interest in the Church's program as a whole have been outstanding. All have responded to the encouragement of Bishop Block. A new building for True Sunshine mission in Oakland is an absolute necessity.

Christian education in the Diocese brought forth an interesting "panel" led by Miss Frances Young. Four speakers convinced us that this phase of our church life must include all of us. Miss Margaret Williams, our representative among Episcopal college students, challenged us with some very definite objectives. Student work includes: worship for students, books, fellowship, service and counselling. \$1,395 is all that our Diocese spends on this vital work, surrounded as we are by colleges. Shouldn't we remind our men about this? The women can help by sending Miss Williams kitchen utensils, jams and jellies, the loan of an upright piano for Palo Alto, by sending students church papers, by requesting the rectors to write college students away from home, and finally, by becoming a member of the Church Society for College Work. Mrs. N. A. DeStephano outlined the splendid education program of the G.F.S. and recommended their magazine for Church School teachers and leaders of young people. The Woman's Auxiliary has an education program under way called the "Six Little Projects", not for women alone. The National Council has assigned them to the Diocese of California as a whole and it is important that we see that the clergy and laymen work together with us in this mission study. Rev. Sumner Walters, Mrs. B. F. Nourse, Mrs. Reginald Clappett and Mrs. J. W. Williams will be sending on information. Summing up the educational discussion, Miss Ruth Griffin, the Auxiliary Supply Secretary, came with a message about our boxes for this year which go to the Philippines. She brought home the fact that this is our concrete

way of giving evidence of our real interest, and reminded us that it is a worthwhile plan to see that the whole parish, rector, vestry, men's groups, church groups, etc., is informed about the field to which our offering is to go.

Closing the first day of the convention came Bishop Block's charge to the women, once again a deeply stirring missionary challenge.

At the Wednesday session following the devotions, an additional roll call showed an attendance of representatives from 62 parishes and missions, three deaconesses and two charter members. Motion carried to send our regrets on account of her absence to Mrs. Wilmer Gresham, one of our charter members.

Then followed a Christian Social relations forum, headed by Miss Harriet Bakewell. This was an interesting report of the working out of a vision of the year before when this new department was created to unify and enlarge the social service work previously done by the Woman's Auxiliary, the House of Churchwomen committees, by us as individuals and not specifically as Episcopalians, and to study community problems. Miss Bailey reported first with an impressive list of our own Diocesan institutions, too numerous to list. Mrs. Harry Edsell reported that the Children's Aid Committee, of many years standing, is now a part of this new committee. Then came two enthusiastic reports about the splendid training classes for workers being conducted at the present time in San Francisco and Oakland by qualified leaders.

At this point came a surprise. The Convention of the Diocese, meeting in Grace Cathedral, sent a delegate with a motion they had passed "That the House of Churchwomen be given recognition as a constituent part of the legislation of Convention". The president appointed the following committee to draft our proposed reply to this important step: Mrs. Norman Livermore, Miss Bakewell and Mrs. L. C. Lance.

Bishop Parsons brought us his affectionate greetings, and commented on the resolution of the Convention regarding the vote of the women. Another resolution was hurriedly voted upon, negatively. That was to allow the parish branches of the W. A. to discuss during 1940 the present two-day convention plan, new this year. The sole reason for the "no" vote seemed to be that the program this year had been satisfactory in every way and should be continued.

A fitting climax to two days crammed full of information and inspiration was the presentation of a new United Thank Offering play written by Miss Virginia Block and directed by Mrs. Henry Veazie and the announcement that we would meet together for our Quiet Day and Spring Presentation of the U. T. O. on March 14.

Pre-Convention Dinner

Station CPO bidding farewell to the Church's Diocesan Family. Those who were unable to attend the dinner missed a night of laughter and fun. Bishop Parsons opened the program introducing the toastmaster, Father Otis, who was so amusing and entertaining it would take

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more than a page to write down all the interesting introductions and quips that made the evening one long to be remembered.

The head table was very cleverly arranged by Miss Sarah Collier, with staves of music running from one end to the other and the cleverest little figures of cupids, bishops, dancers and singers of different nations trying to keep up with the music on Station CPO.

Greetings were given by Mrs. George Batte, our gracious President of the House of Churchwomen, by C. K. Sutcliffe, retiring President of the Churchman's Round Table; Dr. William S. Keller of the Applied School of Religion from Cincinnati; Professor and Mrs. E. P. Miller of China, and Bishop Block.

Mrs. Livermore spoke in her very convincing way of the part women have played in the Church's Program; what she believes should come to pass that women be allowed to serve on Vestries and have as much to say about the affairs of the Parish as the men.

The clever self-trained quartet of boys from Trinity, San Jose, sang to an appreciative audience. Through the suggestion of Mrs. Block, Father Otis sang his renowned "Snail Song." There was so much laughter that one could hardly follow the words of it. (One may have a copy from the writer.) The closing address was from our beloved Bishop Parsons, speaking of how the Church has grown in California from the time of Bishop Kip, through Bishop Nichols up to the present day, knowing it will go forward by leaps and bounds under the able leadership of Bishop Block.

Bishop Parsons gave us his blessing and station CPO signed off at 9:50, P.S.T.—Jacqueline E. Smith.

Gifts to School of Nursing

An anonymous gift of \$250 has been made to the St. Luke's Hospital School of Nursing, San Francisco. The money will be used to create a scholarship, which will be awarded to the nurse having the best record for the three years, and will be used for special study in some line of work in which she is interested.

Two gifts of ten season tickets for the San Francisco Symphony have also been made to the student nurses. Those who are off duty and wish to go may arrange to do so.

"Forth", formerly called the "The Spirit of Missions", is being sent for the students' library by Bishop Jenkins of Nevada, who was a patient in the hospital recently.

San Francisco Leadership Institute

The five-week Leadership Institute of the Convocation of San Francisco, held at St. Luke's Church, came to a successful conclusion on the evening of February 13, when Dr. John C. Bennett of the Pacific School of Religion spoke on "Education and Democracy". During the Institute there were 16 parishes and missions represented, and a total attendance of approximately 200 people.

The Good Friday Offering *An Appeal to the People of Our Church*

Again I ask the loyalty of the people of our Church on behalf of the Good Friday Offering through which we cooperate with all branches of the Anglican Communion to support a notable work in Jerusalem and the Holy Land.

Tragic world events and notably the European war have produced conditions which make this work increasingly difficult. It seems inevitable that contributions from most units of the Anglican Communion will be seriously curtailed, while economic conditions in the Holy Land will adversely affect local sources of income.

Under these circumstances I ask the members of our Church at home and abroad to sustain and if possible to increase their gifts to the Offering. While the missionary work in Jerusalem is under the direction of a Bishop of the Church of England, our American Church is represented there by Canon Bridgeman, who declares the opportunities for service, despite adverse circumstances, to be greater than ever before.

Will not the Bishops and other clergy of our Church summon their people to show gratitude to the Lord Jesus Christ, whose sacrifice for our sins we recall humbly on Good Friday, urging them to pray earnestly and to give generously toward a missionary work of significance to the whole Christian world?—H. St. George Tucker, Presiding Bishop.

Anglican and Eastern Seminar

Close to a hundred people attended the Vesper service at Holy Trinity Russian Orthodox Catholic Cathedral held in connection with the meeting of the San Francisco Seminar of the Anglican and Eastern Churches Association. The service was conducted by His Eminence, Theophilus, Metropolitan of the Russian Church in the United States and Canada and Archbishop of San Francisco. Assisting Metropolitan Theophilus were the Very Rev. Gregory Shutak, Dean of the Cathedral, and the Rev. Victor Nedzel-nitsky, Secretary to the Metropolitan.

Following the service a delicious Russian style dinner was served in the Parish Hall. Speaker at the dinner was Mr. Peter Boes, who spoke on "Amsterdam, Youth, and Anglican-Orthodox Relations".

Among those attending the service and dinner were the Rt. Rev. Edward Lambe Parsons, D. D., the Rt. Rev. Karl M. Block, D. D., Dr. William Keller, head of the School for Practical Christianity, and the Rev. Kh. Krouzian, pastor of St. Nerses Armenian Apostolic Catholic Congregation.

Bishop Parsons says that there is no problem of unity between our Church and the Eastern Episcopal Churches, it is just a matter of becoming well enough acquainted to be merged by the process of

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time. The success of such a meeting as that at the Russian Cathedral suggests the hope that the time is not far off before there will emerge in our country a larger Episcopal Church of many national backgrounds, more typical of our nation as it is today, and able through its ties beyond the nation to have an international voice from a mobilized group of 200,000,000 Christians which can speak effectively for world peace and brotherhood.

The next meeting of the seminar will be held Tuesday, April 29, with the Armenians at the Parish Hall of the Church of the Advent, San Francisco.

Orthodox Choir Visits Churches

On Sunday, January 28, St. Stephen's, Gilroy, and St. Luke's, Hollister, were favored with a visit by 18 members of the Choir of the Holy Virgin Russian Orthodox Catholic Church, San Francisco. The choir gave a concert of sacred music at St. Stephen's at 5:30 p. m., and in Hollister at 8 p. m. Responsible for entertaining the choir were Mrs. Leopold Palm-tag, Mrs. Elmer Dunlop, Mrs. Leo Hodel, Mrs. Frank Bauman, Miss Marjorie Flint, Mrs. Parke Morris and Mrs. Roy Brown. The choir was conducted by Mr. Valerian Looksha. The Holy Virgin Church, on Fulton near Fillmore Street, is the former St. Stephen's Church of the American Protestant Episcopal Church.

The words of the late Lord Bryce, ambassador to the United States, are vitally true today: "The one sure hope of a permanent foundation for world peace lies in the extension throughout the world of the principles of the Christian gospel."

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The Witness Adopts New Feature

Widespread endorsement by Bishops, rectors and laypeople has been given to the plan of *The Witness*, national Church weekly, to print in one issue a month a review of the news of all the Churches, together with a feature article by an outstanding non-Episcopalian. Typical of the several score of statements published in the paper in the number following the first issue carrying these new features were those of Bishop James E. Freeman of Washington and Bishop W. Appleton Lawrence of Western Massachusetts. "It is an excellent plan," writes Bishop Freeman, "especially in these days, to make the people of our Church thoroughly familiar with the activities of Churches other than our own." And Bishop Lawrence wrote the editor: "I am enthusiastic about the plan for widening the interests and the area of the news to be reported in *The Witness*. I am sure it will have a stimulating and helpful effect in lifting the vision of our people."

In issuing the first number, the management of the paper announced that already over 6000 leaders of other churches have been added to the subscription list. The plan provides a subscription of but 50 cents a year for those who are to receive only this monthly number. The regular subscription price to those who receive the paper every week remains at \$2 a year. The editorial office of *The Witness*, at 135 Liberty Street, New York City, announces that already scores of Episcopal clergymen are sending the paper once a month to clergymen and friends who are members of other churches, recognizing it as a means of acquainting them with the thought and activities of the Episcopal Church as well as a means of informing Episcopalians about the other churches.

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Lake Tahoe Conference

There have been many comments on the relative costs of Asilomar and Tahoe for our Summer Conference, and we hasten to say that on the printed folder the rate of \$8.50 for "meals only" applies only to those who rent housekeeping cottages, listed at \$15 to \$35 for the week. All other rates on the folder include both room and meals. For those who rent cottages, meals will be served in the dining room at the \$8.50 rate, or you may do your own cooking. These cottages are limited in number, so the earliest to apply will be the ones to rent them.

All young people are expected to room in the dormitories.

The Tahoe Committee is delighted to announce that Mrs. H. E. Woodward, National President of the Girls' Friendly Society and a member of the National Board of the Woman's Auxiliary, will be at the Conference to give a course for the Woman's Auxiliary and also one for young people. Dean James M. Malloch of Fresno will be the leader of the course on Doctrine, the Rev. Oscar F. Green of Palo Alto will give a course called "Christians All", and the Rev. Everett Bosshard of the Church Divinity School will give a course on Church Music. Other leaders and courses will be announced later.

For further information, write Rev. P. M. Casady, All Souls Church, Berkeley, or Miss Frances M. Young at the Diocesan House. Printed folders are available for distribution, and there is a colored movie which may be reserved through Miss Young.

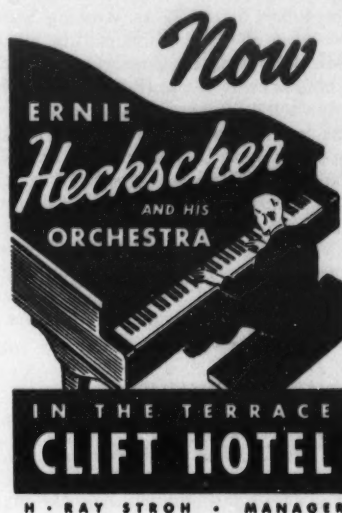
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Who's Who at the Summer Conference

Dean Malloch, of Fresno, whom many of you heard at the Mass Meeting Service the evening of Convention, will be a member of the Summer Conference Faculty. His course will be a theological course, but don't let that scare you because that means he is going to develop the subject he spoke on at Convention, "What Can a Man Believe These Days?" Dean Malloch is a home product. Before going to be dean of the Cathedral in Fresno he was vicar of Trinity Church, Hayward, and lecturer in theology at the Church Divinity School of which he is a graduate. The dean's good and you'll get a lot out of his course.

House of Young Churchmen, Oakland

One hundred and fifty-two young people from the Convocation of Oakland met on Sunday evening, February 4, at St. Paul's Church, Oakland, for a Service of Worship and a business meeting of the Convocation. Rev. A. Ronald Merrix preached the sermon, and several of the young people took part in the service. The business meeting followed in the Parish House, presided over by Rod Harkness, president of the Convocation. Twelve parishes and missions were represented. Nominations for the Diocesan Council of the House of Young Churchmen were made as follows: Rod Harkness, St. Paul's, Oakland; Ronald Collins, Trinity, Oakland; Bob Darwall, St. Clement's, Berkeley; Ann Alger, St. Alban's, Albany.

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Y. P. F. Classes at Taboe

The Reverend Stanley E. Ashton, now rector of St. Paul's Parish, Salinas, and formerly assistant at St. Paul's, Oakland, is going to put the leaders of Young People's Fellowship through their paces. Assisted by several other experts, he will conduct a seminar on programs and methods in the Y.P.F. If your president seems puzzled or the program committee is short of good ideas send them to this course and you will be amazed at the results. If it doesn't double their effectiveness, you better get a new committee. Classes will be limited. First come, first served. Get your registration in early and you will get the courses you want.

Bishop Nichols' Books Available

There is on hand at the Diocesan House a considerable number of unbound copies of Bishop Nichols' "World Circuit Saunterings", the very interesting story of his trip around the world in 1911. It is possible that some persons or parishes in the diocese might wish to have the book even in this unfinished condition. If so, please apply to Miss Ambrose at the bishop's office, 1215 Sacramento Street.

There is also a very considerable supply of bound copies of the "History of the Diocese" published in 1915. A charge of one dollar has been made heretofore for this history. Make applications also to Miss Ambrose.

Happy Easter §

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Saint Margaret's House, Berkeley

Saint Margaret's House, on February 4, gave a tea for church students of Mills College. With the girls from Mills, came the Reverend Gilbert Prince, rector of Saint Andrew's and chaplain at Mills, with Mrs. Prince, Mrs. Elliot Van N. Diller and President Aurelia Reinhardt.

The annual report of the work at Saint Margaret's House includes many special events and a long list of distinguished visitors. Every week brings occasions of interest. Devotional services in the chapel, friendly meals together in the attractive dining room, or in smaller special groups downstairs in the Chinese Lounge, classes through the day, and evenings filled with study or social events, make up the students' life during the academic terms.

The Dean has had the privilege of co-operating not only with the Diocesan Department of Christian Social Relations, but with the newly organized committee on Christian Social Relations of the Woman's Auxiliary. Within the diocese she has had numerous contacts with groups of the Auxiliary; also with groups not connected with the Church, especially in the field of social welfare.

The Cathedral Close

The following music is being prepared for the Easter services. At 11 o'clock:

Introit in Ambulatory
 "O Morn of Beauty".....Sibelius
 Processional
 "The Strife Is O'er".....Palestrina
 "Communion Service
 in F" R. Walker Robson
 Before the Sermon
 "Jesus Christ Is Risen Today".....From
 Lyra Davidica
 Offertory Anthems
 "Death Is Swallowed Up in Victory,
 Alleluia" Bruno Hahn
 "Light's Glittering Morn".....Horatio Parker
 Before the Gospel
 "Jesus Lives! Thy Terrors Now" Gauntlett
 "Gloria in Excelsis".....Old Chant
 Recessional
 "Come Ye Faithful, Raise the
 Strain" Sullivan
 * * *

Bishop Parsons, according to his custom, will give the addresses on the "Seven Last Words" at the three-hour service on Good Friday.

The Knights Templar will attend the afternoon Easter service as usual.

* * *

On Wednesday, February 28, Edward W. Kilburn and Merrill A. Norton, both of California and graduates of the Church Divinity School, were ordained to the deaconate by Bishop Parsons in the Chapel of Grace. The sermon was preached by the Rev. John Leffler. Mr. Norton is to be curate at St. David's Church in Portland, Oregon. Mr. Kilburn is to work in Idaho.

* * *

The Cathedral has been enriched by the gift of a number of large and splendid Persian rugs. Mrs. James Flood, the donor, has previously remembered the Cathedral most generously.

The New Prison Association

Mill Valley Record

A new organization to help convicts in their fight back for a place in society after release from San Quentin and other California prisons was facing its work this week—with the leading educators and penologists of the state on its board of directors.

Surveying the arduous groundwork of over two years, Rev. A. V. Muray of the Mill Valley Episcopal Church admitted that he was the originator of the idea. He is secretary of the Prison Association of California, the new group which filed incorporation papers last week.

The Rev. Mr. Muray is a chaplain at San Quentin, appearing regularly there. In this position he came to feel deeply the need for an organization to reorientate the convict and the world.

How It Started

One day he was speaking at a meeting of the Women's Auxiliary at Ross on the subject of San Quentin. After describing the need, he was asked by Mrs. Norman Livermore and Mrs. William Kent, Ross club-women, "What can we do?" The result, he states, is the prison association, two years later.

The organization is statewide, cuts across all lines of creed or sect. August Vollmer, for years famed as Berkeley's "scientific police chief," is president. Vice-presidents are Julian H. Alco, one-time acting warden at San Quentin, Rabbi R. I. Coffee, Mrs. Irma W. Buwalda, and Judge Theresa Meikle.

Objects of the association are given as:

1. Provide for spiritual and moral welfare of prisoners.
2. Assist ex-convicts in gaining honest livelihoods and encourage them toward rehabilitation.
3. Guide and aid destitute families of confined or paroled prisoners.
4. Endeavor to make prison conditions more humane and effective.
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Daughters of the King Rededication

The Order of the Daughters of the King met on January 27 in the Chapel of Grace for the annual Rededication Service. Bishop Parsons was the celebrant, and preached the sermon.

This service is usually held on or near the Feast of Purification, February 2, and for this reason the Collect, Epistle and Gospel of this Feast were used. The Bishop also, in his address, stressed the appropriateness of the Act of Presentation with its attendant sacrifice, when "the whole little person" was offered up in the Temple by His parents.

Developing the origin and universality of the idea of sacrifice, the Bishop discussed it as propitiation, as Communion, and as implying that the ultimate sacrifice

is ourselves, showing Christ's sacrifice on Calvary and participating in it as incorporate in Him. As applied to the Daughters of the King, their work of helping other women is a momentary expression of sacrifice of self, of readiness to give self, and to make ourselves a part of the sacrifice of Christ.

In Memoriam

It is with deep sorrow that we announce the sudden death on January 9, 1940, of Mrs. Helena MacDonald, for many years a faithful and devoted member of St. Mary the Virgin Chapter, Daughters of the King. Mrs. MacDonald was a woman of great character, ability, and tact. She will be sadly missed by her many friends, her Chapter, the Order and the Church. We extend our sincere sympathy to her family.

Mrs. Jennette Bowman entered into rest on January 10, 1940. She was for two years a devoted and efficient president of St. Paul's Chapter, Burlingame. Through years of absence and failing health she maintained her interest in our work and was always deeply beloved by those who knew and worked with her.

Work shall be prayer, if all be wrought
As Thou wouldst have it done;
And prayer, by Thee inspired and taught,
Itself with work be one.

Field Department

At this time of friendly visiting in all of our parishes it is good to see a manual on the subject published by the Diocese of Chicago. Out of their experience they tell of improvements secured by visitation work:

1. Greater Parish friendliness and acquaintance on the part of workers and an enlarged vision of a layman's capacity to aid the spiritual life of the Parish

2. An awareness of strangers and responsibility for new members.

3. The realization of the real satisfaction and joy open to any layman who is willing to share in winning men to Christ.

4. A realization that people are more interested in religion than was imagined and have a deep hunger and a willingness to talk about it.

5. Unfounded fears of workers dispelled by agreeable receptions received.

6. A discovery that the candidates enrolled by the lay people came to the Confirmation Classes with greater regularity, enthusiasm and earnestness.

7. A shortened period of time secured between enlistment and instruction in Confirmation Classes.

8. Remarks reported such as, "One thing I like about the people from St. _____ is that they talk about the church and religion and not about social times."

On a mimeographed card which each church can prepare, such a form as this may be used:

The Spiritual Budget

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2. Over 3 months not yet baptized?...

3. Over 2 years not in Church School?.....

4. What kind of Church work are you doing?.....

5. What kind are you willing to do?...

6. When did you make your last Communion?.....

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tion; *The Trinity*, San Jose, weekly bulletin; and copies of the *Parish Letter* of the Church of the Advent, San Francisco. Many thanks for these.

* * *

Dr. Monroe E. Deutsch, vice-president and provost of the University of California, spoke at the Washington Birthday Breakfast following the corporate communion of the men and boys of the Oakland Convocation at Christ Church, Alameda. The service and meeting were well attended.

* * *

One hundred seventy-three young people and their advisers attended the service and meeting at St. Paul's, Oakland, February 4, for the Oakland Convocation of the H. Y. C. The Rev. Ronald Merrix preached, and those elected to serve on the Diocesan Council were Bob Darwall of St. Clement's, Rod Harkness of St. Paul's, Ann Alger of St. Alban's, Albany, and Ronald Collins of Trinity.

Book Notes

By the Faculty of the Church Divinity School of the Pacific

Edited by RANDOLPH CRUMP MILLER

The Episcopal Church: A Confirmation Manual, by Bishop Edward L. Parsons and Dean James M. Malloch (Morehouse-Gorham, 30c), is the need of all clergymen, parents, and those who want to be confirmed. In ten brief units it deals with all the major points of confirmation instruction, and each unit contains suggested things to do and books to read. A great deal of use is made of the *Prayer Book*, and mature students read *Doctrine in the Church of England*. It is thoroughly up to date and is not partisan.

Those who are interested in the problem of reunion will be fascinated by Prof. Cyril C. Richardson's *The Sacrament of Reunion* (Scribner's, \$1.25), in which the Concordat is subjected to careful historical criticism and analysis. Episcopalians will learn more about the history of some of their favorite doctrines in this little book than from many church histories. A valuable bibliography on both Presbyterianism and Episcopalianism is appended along with a good index.

One of the greatest of teachers, William Adams Brown, of Union Theological Seminary, has written his autobiography entitled *A Teacher and His Times* (Scribner's, \$3.50). Those who have enjoyed similar books by William Lyons Phelps and Shailer Mathews will like it. Prof. Brown

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has not only been a teacher at Union, but he has been closely connected with the new educational policy of Yale University. He has observed all the changes in theological and secular education, and he has been a practical worker for the furthering of the Gospel in many fields. It is truly an inspiring story.

* * *

One of the most interesting of recent books is Martin Dibelius' *The Message of Jesus Christ* (Scribner's, \$2.00). It is a record of the results of the latest scholarship concerning the teachings and stories of the first century Church as reflected in the gospels. Translated by Professor Frederick Grant from the German, the book reads easily; and the divisions of the message into several parts makes it simple to follow. The material is arranged according to Old Stories, Parables, Sayings, Great Miracle Tales, and Legends. The second half of the book is made up of comments on the selections.

John Baillie has again indicated his leadership in theological circles with an essay entitled *Our Knowledge of God* (Scribner's, \$2.50). In the various chapters are to be found evaluations of Karl Barth, Emil Brunner, Descartes and Kant, which not only separate the essential from the non-essential but serve as building stones for Professor Baillie's own position. He maintains that all men have the capacity to be religious, which comes back to what Pascal heard God say: "Thou wouldst not be seeking me, hadst thou not already found me. Be not therefore disquieted."

Many of us recall a day when we were exposed to the philosophy of Kant, and it probably did not take. In *The Heritage of Kant* (Princeton University Press, \$4.50), a number of leading thinkers have attempted a reassessment of the value of Kant's thought for philosophy today. Kant is the landmark of the beginning of modern philosophy, and his contributions to knowledge, conduct, art and religion are important. Two of the contributors are leading Episcopal laymen, Wilbur M. Urban and Theodore M. Greene.

* * *

From the practical point of view, Bishop Frank Wilson's *Faith and Practice* (Morehouse-Gorham, \$2.50) is one of the most valuable books produced by the American church for a long time. It is a book of popular apologetics written in a racy style, full of illustrative material. It presents the "truths" of Christianity in a logical and reasonable but unacademic fashion, and one of the best features is the way it deals with popular misconceptions about these truths. The book will prove useful to both layman and priest.

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